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many interesting and acute observations, with frequent and apt quotation. He is intelligent, clear, vigorous, sometimes hard, but often sympathetic. Nevertheless, he can never get away from the creed of evangelical Christianity. He holds a brief for it, indeed, and he argues the case for his client at tiresome length. One looks for criticism and finds polemics. What, for example, could be more exasperating to the reader interested in George Eliot's religious or irreligious thought than to encounter seven solid pages setting forth and confuting the errors of that long-forgotten book, George Hennell's *An Inquiry into the Origin of Christianity*; or to be asked to listen to an enumeration of Dr. Wilson's objections to Emerson's doctrine of the intuitive knowledge of God?

It is a minor grievance, but a real one, that Dr. Wilson allows himself to employ such barbarisms as "concussed," "unresurrected," "magnificated," "requisitioned," "shepherdised." The list might be extended.

It is George Meredith whose theology meets most closely the exacting demand of Dr. Wilson's type of orthodoxy, and his chapter upon Meredith is in consequence the least "preachy" and the most readable in the book.

Dr. Wilson's topic is a most interesting one. He has evidently made careful preparation by the thoughtful reading of many books. He can write good English when he will. But the homiletic habit is so strong upon him that he has done little more than to furnish material which, sifted and cleared of slag, would make an excellent book of a sort much needed.

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ETHICS AND REVELATION. By HENRY S. NASH, Episcopal Theological School, Cambridge, Mass. New York: The Macmillan Co., 1899. Pp. vii + 277. \$1.50.

THIS work is sure to be greeted with many a well-merited encomium. Like the author's earlier volume, *Genesis of the Social Conscience*, it fairly abounds in vivacity and force. He who guides us, as we advance, is manifestly a thinker. His outlook is wide, and his insight is quick and penetrating. Nor does his logic limp. An amazing alertness of thought, and a singular aptness of speech, distinguish and dignify the progress of a searching and difficult discussion. Acute sayings, cogent definitions, unexpected glimpses into distant regions beyond, illuminate the stages of a serious and well-sustained argument.

As regards the general contents of *Ethics and Revelation*, the opening words of the first lecture answer our inquiry forthwith: "The aim of these lectures is to show that the Bible marks out the road along which conscience must travel, if it would treat our life on earth with abiding seriousness" (p. 1). The theme, assuredly, is a most inviting one; a very few words will suffice to outline the author's procedure as he essays to deal with it.

Professor Nash imagines himself and the reader to be confronted, throughout the discussion, by a modern scientific student of ethics—one who exalts, exalts perhaps unduly, the prerogative of reason, but who certainly views with undisguised and unvarying suspicion the dicta of conventional authority. Touching absolutely all things, he demands "patient and fearless examination" (pp. 191, 224, etc.). The man in question is not thought of as being a Christian man; but it is assumed that he is willing to embrace Christianity if he can be convinced that such action would be reasonable. Yet further, he is a man who does not believe too exclusively in "the other world;" he is one, rather, who recognizes, and who eagerly utilizes, the advantages which the present world can supply. And finally, this modern inquirer's unit of thought—his fundamental concept, his ultimate principle—is individuality: not the individual, separate and apart from the rest of the race, but rather "the human individual as made up of, and exhausted by, *relationships with history*" (pp. 75, 76). "The man who denies his responsibilities for truth is outside the moral order of things. Likewise the man who denies his responsibility for society is outside the moral order of things" (p. 104). "The only thoroughly good thing which the visible universe knows is a human will, wholly bent upon spreading and communicating the goods of individuality" (p. 216). "There is need to recognize and safeguard one's neighbor's rights, in order to be sure of one's own" (p. 162).

Such being the case, Professor Nash goes on to show that, since "the world that offers itself to the attention of apologetics today differs deeply from the Mediterranean world, apologetics, while working out the same central ideas, must take a different turn" (p. 185). He proceeds to prove, in obedience to severely scientific methods, (1) that "individuality, self-knowledge, and self-masterhood [constitute] the pearl of great price" (p. 173), and that the preservation and development of these qualities are the highest end of our being. "The one and sole good is individuality: all other goods are the trimmings and trappings of this" (p. 231). (2) A conscious individuality and "deepening

self-knowledge and strengthening self-mastery are not to be attained except in communion with society" (p. 188).

Lecture 3, which deals with "Comparative Religion, and the Principle of Individuality," is especially acute and timely; it is probably the best of the six.

It is a great pity that the volume under consideration has been written by an expert *for experts*; for herein its usefulness will be found to have been needlessly circumscribed. It deals too largely in abstractions, and appeals far too much to the abstract reason. Oftentimes we seem to be carried away into a world of unreality, as the writer indulges his fondness for strange collocations of terms, needless subtlety of phrasing, and severely philosophical forms of statement. The author says somewhere: "Apologetics is an effort of reason exerted by the Christian consciousness, in the desire to remove or lessen certain mental difficulties which, so long as they hold their ground, put it out of the question for the outsider to give free course to the tendencies which life at large might start in him" (p. 75); but this book, in many portions of it, furnishes instances of the way in which a professed apologetic may so *multiply* mental difficulties as practically to defeat the very purpose of his whole undertaking. The discussion is sadly in need of being translated into a speech that is more terse, pithy, and apt.

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NEUTESTAMENTLICHE ETHIK. Von D. HERMANN JACOBY, ord Professor der Theologie und Konsistorialrat in Königsberg Königsberg: Verlag von Thomas & Oppermann (Ferd. Beyer's Buchhandlung), 1899. Pp. xi + 472. M. 11.

THIS is much more than a treatise on Christian ethics in the ordinary sense. The author has subjected the New Testament to an exhaustive study, with the single purpose of ascertaining its ethical teachings, that is, what, according to its several writers and teachers, should be the conduct of men, in all possible relations both to God and their fellow-men, and the motives of such conduct; what, in fact, are the elements of an ideal Christian life and character.

He regards the ethical teachings of the Old Testament as defective in two respects. It allows some things, because of the hardness of men's hearts, which the New Testament condemns; and it enforces its requirements by divine *authority* (appealing, of course, to every